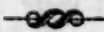



THE  
**RELIGIOUS MONITOR,**  
OR,  
**Evangelical Repository.**

——  
DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET  
FORTH IN THE FORMULARIES OF THE WESTMINSTER  
DIVINES, AND OF THE CHURCHES IN HOLLAND.  
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**MARCH, 1825.**

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS  
EXTENT.

*(Concluded from p. 380.)*

4. The preceding argument leads us very naturally to contemplate the EFFECTS of the atonement.

These have been frequently adverted to in the foregoing remarks; but as the field is ample and abounds in streams of living water, and is clothed with green pastures, which delight the eyes and gladden the heart, it cannot be irksome to take a more extensive survey of it. The death of Christ, as has already been shown, was not to render salvation *possible*, but to *ensure* it to all those for whom it was offered. It is every where declared to be an *expiation* of sin, of all sin, unbelief among the rest; and to say that Christ by dying has rendered the pardon of unbelief possible, provided the person believes, is akin to contradiction. It is not faith which puts efficacy into the atonement, but it is the atonement which gives origin to faith. To say otherwise, is to make faith a meritorious ground of salvation. But to proceed—Not only was the design of this great transaction to secure the salvation of those for whom it was made, and its nature adapted to that design; but its effects are every where spoken of as peace with God, justification, the bestowment of present grace, and complete enjoyment of glory and felicity, at the right hand of God.

Between the bearing of their iniquities and their justification, there is an inseparable connexion. By his knowledge (וְיָדָעַתָּה by the knowledge of him) shall my righteous servant justify many; (why;) for he shall bear their iniquities. Is. liii. 11. If then he bore the

iniquities of all, he must justify all, and of course glorify all. His people are one with himself. Thus, Gal. iii. 29, the apostle takes it for granted, that if they are Christ's, then are they Abraham's seed. And how does he arrive at this conclusion? From the fact (v. 16.) that Christ is Abraham's seed,—thus proving their oneness with Christ. Hence too they are said to be crucified with Christ—to have died together with Christ—to be dead with Christ from the elements of the world—to be risen with Christ. This is the mystery of godliness. Their union to him serves as a ground for the imputation of his merit to them. By imputation his actions became their actions, his sufferings their sufferings, his righteousness their righteousness, and their sins his sins. He died—but death is the wages of *sin*. Rom. vi. 23. His Father's face was hid from him; he was forsaken, but the *righteous* are never forsaken. Ps. xxxvii. 25. He calls himself “a worm, and no man.” Ps. xxii. 6, comp. verses 1 and 8. Thus we see very plainly, the justice of releasing his people on account of what he himself has done.

The very terms by which his atonement is expressed, fully prove the connexion between his sufferings and the release of his people. It is called כַּסֵּי, a covering, καταλλαγή, a reconciliation. If the parties at variance be reconciled, the atonement must be efficacious. “He hath redeemed us from the curse of the law, being made a curse for us.” If all men were so redeemed, they could never be condemned. The very condemnation of the law is a curse, and if this curse be removed the condemnation is no more. Nor is this a conditional redemption from the curse. Scripture nowhere says so; and besides, it was when he was made a curse for us, and not when we believe, that this deliverance was secured. Hence, as was shown before, God would be unjust in finally condemning the person thus redeemed; unjust, not to the sinner himself, but to Christ who redeemed him from the curse. This reconciliation to God, though ensured to our Surety at and by his death, is not applied to us until by faith we become interested in the great transaction which procured it. In the same way he is said to have washed us in his blood. He ensured it at his death, and applies it in due time. “For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life.” Rom. v. 10. “All things are of God, who hath reconciled us to himself by Jesus Christ.” 2 Cor. v. 18. This does not surely mean that the reconciliation is entirely on the part of the sinner, and not a reconciliation of God to the sinner. Such an interpretation of these passages is contrary to the scriptural usage of the word reconciliation. “If thy brother hath aught against thee (not if thou hast aught against thy brother)—go, be reconciled to thy brother. Again—Such an interpretation is contrary to the design of the atonement, which was not to do away the enmity of the sinner, but to appease the justice of an offended Majesty, that God might be just and yet the justifier of him that believeth. And finally, the reconciliation of the sinner to God, i. e. his conversion, is effected not by the death of Christ, but by

the operations of the Spirit consequent on his death ;—whereas the reconciliation here spoken of is effected “ by the death of his Son.”

“ In whom we have redemption (*απολυτρωσις*) through his blood, even the forgiveness of sins.” Col. i. 14. Here we are told what this redemption was. It was not by power, but it was the *forgiveness of sins*—Atonement and forgiveness are so intimately connected, and so necessarily concomitant, that the Holy Spirit does not think it proper in this passage even to separate them. To me it seems as clear as the beams of day, that those who have *redemption* through his blood have also the remission of sins—And if all have redemption through his blood, then will all infallibly be pardoned.—“ Their sins and their iniquities will I remember no more against them :—now where remission of these is there is no more offering for sin.” Heb. xi. 18. But if some for whom an atonement has been made may be lost, here is another offering for sin.

“ Who was delivered for our offences, and raised again for our justification.” Rom. iv. 25. If he was delivered for the offences of all, then too was he raised for the justification of all. “ And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through *death*, to present you holy and unblameable and unreprouvable in his sight.” Col. i. 22. If he hath reconciled all, then must all be presented holy and unblameable and unreprouvable in his sight. We are accepted in the Beloved, made comely by his comeliness put upon us. In what sense, I ask, are they reconciled to God, who shall drink his wrath without mixture for ever and ever ? The reason assigned for deliverance from the pit is because a ransom has been found ; and if this ransom is found for all, then will all be delivered. Neither by the blood of goats and of calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us.” Heb. ix. 12. It seems to me that definite atonement, or universal salvation, cannot possibly be avoided.

Hence the apostle argues *a fortiori*, “ He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely* give (*χαρισεται*) all things ?” Rom. viii. 32. The argument here is from the gift of Christ *freely*, without any merit, or even faith on our part, to the gift of all other things *freely* ; and if you explain it that other things will be given if we believe, then must you also maintain that Christ was given in consequence of our belief. Besides, if he will give *all* things, faith must of course be included, and then on your own hypothesis all other gifts must follow. If Christ was given for all men, then will all men receive every other gift *freely* even faith, repentance, and heaven.

The scriptural argumentation is, that if we were reconciled to God by the death of his Son, much *more* being reconciled, shall we be saved by his life. We have been reconciled, say some, but much *less* shall we be saved by his life or rather we shall not be saved at all by his life. The scriptural system is this : Christ has



sheep ; he lays down his life for his sheep ; as a consequence or effect, his sheep are made to hear his voice ; and as the result of the whole, he gives to them eternal life. By his stripes we are healed. He gave himself for us, that we might receive the adoption of sons, and "because we are sons, God hath sent forth the spirit of his Son into our hearts, crying Abba Father." Gal. iv. 5.

If I find a person in distress, whom I am able to relieve, and do not relieve him, I plainly declare ipso facto that I do not will his release : So when the Almighty leaves a person destitute of faith, he fully declares that he does not will the salvation of that person. Those for whom his Son died he wills to save, and in due time he regenerates, justifies, adopts, sanctifies and glorifies them. Rom. viii, 25—30.

5. The atonement was the fruit of special love. "In this was manifested the love of God, because that God sent his only begotten Son into the world that we might live through him." The evidence of the love consisted in the gift, and in the design that we might live through him. "Herein is love," &c. "The life which I now live, I live by the faith of the Son of God, who loved me, and (therefore) gave himself for me." Gal. i. 20. "He loved the church, and (for this reason) gave himself for it." "God so loved," &c. "As the Father hath loved me, so have I loved you." "Greater love than this hath no man, than that a man lay down his life for his friends." But to prove that the death of Christ resulted from special love is, we presume, needless.

All men are not the objects of this special love. Peter and Judas were certainly not equally the objects of his love from eternity. "Jacob have I loved, but Esau have I hated." This peculiar love is confined to the elect. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." It is only those who are *drawn* who are the objects of this special love. Some indeed would make us believe that God has no special love to the elect prior to their conversion ; but this is contrary to every representation of scripture. "We love him because he *first* loved us." Their very conversion proceeded from great love to them. "But God, who is rich in mercy, for his *great* love wherewith he loved us, even when we were *dead in sins*, hath quickened us together with Christ—that in the ages to come he might shew the *exceeding* riches of his grace," &c. Eph. ii. 4—7. The argument stands thus : All men are not the object of special love ; those for whom the atonement was made were objects of special love ; therefore, the atonement was not made for all.

The love of God is known to us only by the manifestations of it. Equal manifestations of it to different individuals imply equal degrees of love to those individuals ; and as Christ is every where represented as infinitely the greatest gift, in comparison with which all others are as nothing, it will necessarily follow, if this gift were bestowed upon all, the elect cannot have *special* reasons for love and adoration. How such a notion corresponds with the descriptions of *special* love, and with the final song of the redeemed, I leave for



others to determine. If they, more than the reprobate, are indebted to grace, it is not to Christ, for he is supposed to have given himself equally for all. To the Holy Spirit indeed they are under peculiar obligations who has applied to them only, what was purchased for all. Those whom Christ loved he loved even till the end. Indeed, if Christ had no more love to the elect, than to the reprobate, when he died for them, it is easy to prove, on these lax principles, that the atonement did not proceed from love at all. If he died for the reprobate, what induced him to die for them? Was it out of love to them—that they might be benefited by his death? This cannot be asserted that he meant to benefit them by it, else his design must fail of accomplishment. It must therefore have been with no design, or to render them eternally more miserable—neither of which horrible assertions dare any man ascribe to that peaceful errand which was not to *condemn* the world, but that the world through him might be *saved*. The condemnation of the reprobate will, we acknowledge, be greatly enhanced by the gift of the Saviour, but this did not, properly speaking, enter into the design of the atonement, but must necessarily grow out of the enmity of the human heart coming into contact with this glorious exhibition of the divine character.

6. Let us close the discussion by examining some of the consequences of the opposite doctrine.

1. It fails to ascribe equal honour to the several persons of the blessed Trinity. It supposes that God the Son so loved all men as to open a way fully for their salvation; but that God the Father had not love enough to all, to elect them, nor God the Holy Ghost to apply this salvation, so fully and freely offered. But if God the Father selected a part for whom salvation should be provided, and the Son purchased salvation for this part, and the Holy Ghost applies it to this part, the plan is perfectly consistent, and we must worship the Father, Son, and Holy Ghost with equal and delightful aspirations of praise.

2. It supposes that Christ is not a full Saviour—that he laid down his life for persons whom he never intended to save. Far from intending their salvation, which sacred scripture every where speaks of as his design towards those for whom he laid down his life, that by this very act, (which we have always regarded as the highest manifestation of love and mercy) he intended to aggravate to all eternity their condemnation. It supposes that he partly discharges the office of a priest by dying for them, and partly renounces it by refusing to intercede for them. “I pray not for the world”—nor for his immediate disciples only, “but for all those who shall believe on me through their word.” John xvii. 20.—“Wherefore he is able also to save them to the uttermost that come unto God by him, (and why?) seeing he ever liveth to make intercession for them.” Heb. vii. 25. If therefore he does not live to make intercession for the reprobate he is not able to save them, and is not a full Saviour. “And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is

the propitiation for our sins," (1 John ii. 1, 2.) i. e. those for whom he is an advocate.

It supposes that he died for persons who will never be at all affected by his death, who have never been made acquainted with this salvation, and who will be finally condemned entirely on the covenant of works. Scripture every where speaks of this not only as a great, but also a full salvation, including in it, not only a deliverance from condemnation, but also "gifts for men even the rebellious, that the Lord God might dwell among them." Eph. iv. 8. comp. Psalm lx. 18. It is vain to say, that the non-elect will not have them, because they are purchased not for those who will have them, but "for the rebellious." These gifts were purchased "that the Lord God might dwell among men," and of course every requisite to such an inhabitation—faith, repentance, humility, the gift of the Holy Ghost, obedience, eternal life. Christ went also to prepare a place for his people. How can the reprobate enter heaven, if there be no place prepared for them? Now, if Christ purchased these gifts for all men, since they are all treasured up in him, he will assuredly bestow them upon all, for whom they were purchased:—at any rate, they cannot in justice or in truth be withheld, for "he shall see his seed, he shall see of the travail of his soul and be satisfied."

3. The doctrine of general atonement seems to involve a denial of the attributes of God.

Of his mercy. If the way be opened so that mercy may operate in the salvation of all, to suppose it not to operate, is to deny its existence. A dormant attribute, where such an attribute may display itself, is no attribute. This does not hold equally against the definite atonement. If *all* had been left in sin, it would have implied not a want of mercy, but only that a way for its exercise was not opened. Then to open a way for the exercise of mercy towards a part, implies no want of it towards the remaining part.

Of his justice. If impenitence and unbelief are sins, they too must have been atoned for, or else all sins were not expiated, and of course salvation is not rendered possible to any. Besides, the wicked are punished not only for impenitence and unbelief, as some would persuade us, but all their sins, "according to the deeds done in the body." Now if their Redeemer has suffered in their stead, how shall we reconcile their condemnation not only with the mercy of God, who is slow to anger and does not willingly afflict the children of men, but how shall we reconcile it even with his justice?

We frequently hear the advocates of a general atonement argue against the Universalists, from the *justice* of God. If the *justice* of God has not been satisfied for the elect, then certainly *justice* does not require the condemnation of any, else even these could never be saved; but if justice has been satisfied for the elect and not for *all*, definite atonement is established, and if justice has been satisfied for *all* men, we cannot surely argue that justice requires the condemnation of any.

One objection on the opposite side I shall take notice of, and the

one which is always urged, and with the greatest plausibility and confidence—and this protracted discussion shall then be closed.

The offers of the gospel, it is said, are made to all, and it is the duty of all to have faith: and how is this compatible with the supposition that salvation has been provided for only a part?

But what, I ask, are the offers of the gospel? They are pardon, holiness, faith, the Holy Ghost; not only eternal life, but also every requisite to the attainment of it. Many of these, on their own supposition, are not provided for any but the elect, and none of them *designed* for any others: consequently, the objection bears as much against their own system, as against what is at present advocated. Indeed there is nothing at all insincere in the declaration that “whosoever will, may drink of the waters of life freely.” Farther, faith is a hearty belief of the declarations of God.—It is equally the duty of all intelligent creatures; and their obligation to believe by no means results from the fact that Christ died for them; and the reason why it saves men and not devils is, because the salvation provided does not suit the case of devils. If faith were a belief that Christ died for me in particular, the objection would indeed be insuperable; but that alone which is revealed is an object of faith, and the want of it is therefore criminal and merits punishment. If they felt themselves to be miserable hell-deserving sinners, and believed cordially that God has provided a full and free salvation, exactly adapted to their situation, they must, I had almost said necessarily, comply with these offers; and their not so feeling and so believing is their sin, making God out a liar, and merits eternal perdition. Their refusal arises from their blindness, and obstinacy, and malignity; and this is their crime, and punishment ought to be proportioned to crime.

And now that the writer of this essay, and all those who shall favour it with a perusal, may be justified freely through the redemption that is in Christ Jesus, may be adopted into that blessed family of which he is the head, may be made heirs of God, and joint heirs with Jesus Christ, sealed by the Holy Spirit of promise, and be enabled to let our light so shine before men that they seeing our works, may glorify our Father who is in heaven—and may be of that number who love not in *word* neither in *tongue*; but in *deed* and in *truth*. (1 John iii. 18)—of those believing saints in whom the Lord when he shall come shall be glorified and *admired*. (2 Thess. i. 10.); and may sit down with Abraham, and Isaac, and Jacob, in the kingdom of God, and explore eternally “the height, and depth, and length, and breadth of the love of God, which passes knowledge”—is the prayer of

PHILALETHES.



ON THE PLEASURES OF EVANGELICAL HOLINESS.

(In Two Letters to a Friend.)

LETTER I.

MY DEAR THERON,

The desire of happiness is an original principle of our nature,



universal in its extent, powerful in its influence, and lasting in its duration. Confined to no country, it operates with equal force in the Greenlander who shivers under the pole, and the African who glows under the ardour of a tropical sun. Peculiar to no rank, it equally animates the heart, and regulates the conduct of the peasant and the prince. Limited to no age, it gives birth to the cries of the infant, the amusements of the boy, and the business of the man of more advanced years. When the glow of youth has passed away, the ardour of this principle continues unabated; and even when all the bodily organs and mental faculties have felt the paralyzing touch of old age, its vigour remains unimpaired. Over the powers of the intellect, the affections of the heart, and the actions of the life, it exerts a constant and powerful influence. The various changes which our sentiments, our characters, and our situations may undergo, may change its direction, but they cannot effect its destruction. While we continue to exist, we must continue to wish for happiness. It may be laid down as a principle, that a religion which comes from God will be suited to the constitution of the human mind; and, in particular, be calculated to meet and gratify this inextinguishable thirst for enjoyment, which is one of the most general characteristics of our species. This is pre-eminently the case with the religion of Christ. It is fitted to make man happy, up to his largest capacity of enjoyment. What all are earnestly wishing and eagerly seeking, is to be found here, and here alone. This is the rest, and this is the refreshing, whereby God causes the weary to rest.

In order to our forming just notions of the pleasures of evangelical religion, it is absolutely necessary that we should constantly recollect, that all these pleasures originate in, and are intimately connected with, the Lord Jesus Christ. The true circumcision—the genuine people of God, when they rejoice, rejoice in Christ Jesus.

Religious pleasure may be considered either as *habitual* or as *actual*. By habitual pleasure, I understand that disposition of heart, produced by the regenerating influence of the Divine Spirit, towards Jesus Christ, which induces the individual to regard him as the supreme object of his affection, and the inexhaustible source of his joy; and as it was the disposition of Adam's will to compliance with the divine will, which denominated him righteous even previously to his actual performance of holy actions, so all in whose hearts this tendency to draw their pleasures from Christ is formed, even though but very imperfectly acquainted with the exercise of Christian joy, may be termed rejoicers in Christ. This habitual joy in Christ is possessed by every Christian, even in his most gloomy hours; and, as in the most flourishing state of the sinner's pleasures, there is a worm at the root which will soon make them wither, so, when the Christian soul exhibits nothing but a scene of barrenness, there is a seed of pleasure, which, though now under the clod, will soon spring up, and turn the desert waste into a garden of the Lord. Light is sown for the righteous, and gladness for the upright in heart. Wherever this habitual pleasure in Christ

exists, it prevents the person from taking supreme delight in any thing else. He has lost his former relish for earthly pleasure, and the language of his heart is, "God forbid that I should glory, save in the cross of our Lord Jesus."

Actual pleasure in Christ is this disposition in exercise—the soul's solacing itself in Christ, and improving him in all his various characters for promoting its consolation and joy. It is obvious that the enjoyment of this kind of pleasure must depend on the exercise of faith, and the degree of this pleasure will be greater or less, according to the strength or weakness of that grace. This actual pleasure may be viewed in two different aspects—as sensible, or rational. Sensible pleasure is enjoyed by the saint, when the contemplation of the Saviour's personal and mediatorial excellencies, in their relation to his own state and prospects, diffuses a rapturous sensation of joy and triumph throughout his soul—a joy unspeakable and full of glory, inducing him to say, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour," Luke i. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. lxi. 10. In the present state, we are so closely connected with sensible things, that we will scarcely admit that any thing deserves the name of pleasure, which does not produce these rapturous emotions; yet there is questionless also what may be termed a *rational* pleasure in Christ, unaccompanied with this tumultuous delight. By rational pleasure in Christ, I mean that satisfaction which the saint possesses, from a fixed conviction of the value and excellence of the object of his affection and esteem. The difference between these two kinds of religious pleasure, may be illustrated from the experience of the Man Christ Jesus. Being a man of sorrows and acquainted with griefs, he was in a great measure a stranger to sensible pleasure, though we read that in a certain hour he rejoiced in spirit, i. e. was filled with sensible transport, Luke x. 21.; yet it is plain that he enjoyed a rational satisfaction throughout the whole tenor of his life, John xv. 11.

I need not tell you, who are so familiarly acquainted with the inspired original of the New Testament, that the words which are respectively employed by the sacred writers in the passages above quoted, are descriptive of different species of joy. The former, which is the same which the Holy Virgin employs to express her transport, denotes what we would call rapture; the other denotes what we would term calm satisfaction, rational delight. Sensible pleasure in Christ is not the ordinary experience of any Christian, and it may indeed admit of question, whether there may not have been real Christians, who have never tasted of it till they drank the new wine of unmingled delight in their Father's kingdom. This we know from infallible authority, that there are some who are all their lifetime in bondage, through fear of death, Heb. ii. 5. But every believer, in a degree corresponding to the strength and activi-

ty of his other graces, habitually enjoys this rational satisfaction ; for, if the kingdom of God be righteousness, and peace, and joy in the Holy Ghost wherever it comes, these must be there also. It is this pleasure that I intend to make my theme in the remaining part of this letter.

This pleasure, which is entirely different from the joy of the hypocrite, arising from his confidence in the flesh, may be described as *the resting of the soul in Christ*. The conscience full of guilt, and tortured with fear, finds rest in his blessed atonement, and the heart replete with desires, centres in, and is satisfied with, the fulness of his grace. It may be viewed as the enlargement of the soul, formerly straitened or fettered by sorrow—the elevation of the heart to heaven, formerly bowed down by worldly affections—the triumph of the whole man in Jehovah as his Saviour. It is thus described by those who have felt it :—“Thou hast turned my mourning into dancing ; thou hast put off my sackloth, and girded me with gladness.—They who wait on the Lord shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint.” Descending from heaven, it raises the soul to heaven : “My soul shall make its boast in the Lord.” Boasting in ourselves, is entirely excluded by the law of faith, yet every sharer of this celestial joy may, and ought to say, “God forbid that I should glory, save in the cross of our Lord Jesus.” This pleasure has a variety of peculiar advantages. It is a pleasure of which the saint cannot be deprived, by all the malice, power, and art of his spiritual enemies. It is a hidden treasure, out of the sight and out of the reach of the world ; it is a joy with which a stranger cannot intermeddle. The liberty, the worldly substance, the life of the saints, may be taken from them ; but who can deprive them of their joy ? Paul and Silas, when in the inner prison, with their feet fast in the stocks, were still so full of this celestial pleasure, that it found vent in songs of praise. It is a pleasure suited to man’s spiritual, rational, and immortal nature, as its objects are spiritual—God and Christ, and things divine and heavenly. It is the pleasure, not of the fancy, but of the heart. “Thou hast put gladness into my heart,” says David, “more than when their corn and oil are increased.” It is a pleasure ever ready and near at hand. The pleasures of the wicked are from without, and they are dependent on others for their attainment and their continuance. For example, the pleasure of the vain man depends on the esteem of his fellow men. But the pleasures of religion are from within. A good man is satisfied from himself. His pleasures arise from his God, and his grace, which are never far from him. It is, in one word, an unspeakable pleasure, so pure, so sublime, so satisfying, that none can make language of it ; and it is full of glory—glorious in itself, and a lively foretaste of the glory to be revealed.

Should you inquire into the sources of this pleasure, I would reply, they are at once numerous and abundant. The divine perfections—infinite wisdom, power, holiness, justice, goodness, and truth, as harmoniously glorified in our salvation through Christ Jesus,—



the Divine Persons—Father, Son and Holy Ghost, all engaged in the work of our redemption; the Father forming the amazing scheme—the Son carrying it into execution—and the Holy Spirit rendering all effectual for our everlasting welfare;—the new covenant characters of a redeeming God—the God of peace, of grace, of consolation—the God and Father of our Lord Jesus Christ, the God of Abraham, Isaac and Jacob, the Hearer of prayer—and our own God; the characters and relations of Christ, as the great Shepherd of the sheep, the Captain of Salvation, the Lord our Healer, our Father, our Friend, our Husband;—the promises of grace, containing a full exhibition and a free offer of God and Christ, and salvation to men,—promises of pardon, such as, “I, even I, am He who blotteth out your iniquities for mine own sake, and I will not remember thy sins.”—“Though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool:”—promises of God’s presence and grace, such as, “My presence shall go with you, and I will give you rest;”—“My grace is sufficient for thee, and my strength is perfected in weakness;”—promises of comfort, as, “I will satiate every weary soul, I will replenish every sorrowful soul:”—“I, even I, am he who comforteth you;”—“I will see you again, and your hearts shall rejoice, and your joy no man taketh from you;”—promises of heaven and glory.—It is your Father’s good pleasure to give you the kingdom,”—“The days of thy mourning shall be ended,”—“Thy God shall by thy glory;—these, these are the ever full and ever overflowing, the unexhausted and inexhaustible sources of the believer’s pleasure. These are the saints’ wells of salvation, from which they draw large draughts of consolation and joy. Well may they adopt the song of the Israelites, “Spring up, O well! sing ye unto it.”

It is a question of considerable interest, How are those pleasurable emotions, which may be produced by mere natural causes under religious ordinances, to be distinguished from that divine pleasure of which we are speaking? It cannot be doubted, that men may be highly pleased through means of the dispensation of divine truth, who are yet entire strangers to true religious pleasure. The modulation of the preacher’s voice may be pleasant to the ear, his graceful attitudes and gestures may be gratifying to the eye, the force of his reasonings may satisfy the judgment, the richness of his imagery may amuse the fancy, and the pathos, of his descriptions may meet the affections, so that, on the whole, the man may not only be pleased but delighted. Such seems to have been the case with the hearers of Ezekiel. He was unto them as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument. Ezek. xxxiii. 32. With respect to this species of pleasure, it is necessary to remark, that it is not in itself culpable—these various qualities being naturally calculated to produce pleasure, and that it is frequently the concomitant and means of spiritual delight. Yet still they are two different things, and though often, they are not inseparably connected.

To satisfy ourselves as to the important point, whether our joy and pleasure be of a spiritual nature, let us inquire, whether it be principally what is spiritual and evangelical, such as the great truths of the gospel in reference to the plan of salvation through Christ, and his suitableness, excellence, and amiableness as a Saviour, that principally produces the pleasureable movement of our affections ; whether our hearts and consciences are touched, as well as our affections moved ; whether we see and feel our own interest in the truths of the gospel ; and whether it be this perception that makes them peculiarly delightful to our souls. For example, when we hear of the doctrine of atonement for sin, through the righteousness of Christ, are we pleased merely because we are satisfied with the masterly manner, in which it is proved to be taught in Scripture, and suited in general to the wants and wishes of guilty yet immortal man ? or does our pleasure arise from our clearly perceiving, and deeply feeling, that we, as individuals guilty and condemned, need such an atonement, and that it is at once our right and our duty to trust in this expiatory sacrifice for the pardon of our sins, and the salvation of our souls ? It will also serve to enable us to resolve this question, to inquire whether this pleasure is found to be a stimulant to the graces of faith, and hope, and love, and to have a sanctifying influence on our hearts and lives.

These plain remarks may be of some use in enabling you to distinguish between mere natural pleasure, and the peculiar and supernatural joys of religion. There is another question not less uninteresting, that naturally suggests itself here,—How may the pleasure of which we are speaking be distinguished from the joy of the hypocrite ?—In order to enable you to answer this question to your satisfaction, I offer the following hints. Genuine religious pleasure is founded on Christ's person and work,—the Rock of ages, the foundation laid in Zion ; but the pleasure of the hypocrite is founded on external privileges, and transitory frames and emotions. True spiritual joy is usually most powerfully felt, after the soul has been deeply humbled on account of sin. It is they who mourn, that are comforted. On the contrary, delusive hypocritical joy, is not preceded by this evangelical sorrow. Like the grain sown on the rocky soil, it springs up rapidly, and as rapidly withers and disappears. A good crop of grain is not to be expected without toil on the part of the husbandman ; but weeds grow spontaneously. True spiritual pleasure is produced through the instrumentality of the word properly understood ; delusive pleasure is produced through the instrumentality of the word properly understood ; delusive pleasure is produced without the intervention of the word, or through its misapplication. The joy of the Christian is full, through the word which Christ has spoken. If the joy of the hypocrite is full, it is through his own impressions. True spiritual pleasure is durable, but “ the joy of the hypocrite is but for a moment.” It is like the pleasure of the Jews under the Baptist's ministry, but for a season. But the joy of Christ abides in his people. It is indeed true, that even a true saint occasionally may

lose his pleasure for a season ; but here lies the difference between him and the hypocrite : When they lose the sense of their interest in Christ and his fulness, that is, when they lose sight of the ground of their joy,—their pleasure, of course, is interrupted ; but though the ground of the hypocrite's joy continue full in his view, though he still fancy himself interested in the divine favour,—his happiness vanishes. What formerly mightily affected him when it was new, now grown familiar, ceases to communicate pleasure. I shall only farther remark, that true religious pleasure uniformly deepens humility ; whereas, by means of his careless and shortlived joy, the hypocrite is vainly puffed up in his fleshy mind.

I am persuaded, my dear friend, that you have the witness in yourself, that Wisdom's ways are pleasantness, and that all her paths are peace. Indeed, how can it be otherwise, from the very nature of genuine religion ! What is true religion, but the knowledge of the only true God, and of Jesus Christ, whom he has sent ? And is it not pleasant to know truth, divine truth, certain truth, truth full of grace, all-important, saving truth,—truth respecting God's perfections, the covenant of grace, the person, atonement, grace, benefits, and laws of Jesus ? The happiness of angels is increased with the increase of their knowledge of these divine mysteries. Into these things they desire to look.—Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun ; but a thousand times more sweet, a thousand times more pleasant, is the knowledge of the truth as it is in Jesus, to the enlightened mind. As the honeycomb is sweet to the taste, so is the knowledge of wisdom to the soul. The transports of the ancient mathematician, on discovering the solution of a problem which had long puzzled him, were perhaps excessive ; but what joy can be too great in obtaining that knowledge of God and his Son, which is eternal life ! What is more agreeable than rest, and especially rest in God ! and this is the scriptural account of religion. We who believe, do enter into rest. "Return unto thy rest, O my soul."—While in a state of guilt and depravity, we are and must be restless ; but in the covenant, blood, fullness, promise, and grace of Christ, we find rest in all the delightful extent of that word,—rest from the perplexities of doubt, from the agonies of remorse, from the turbulence of passion, from the anxieties of desire, and from the forebodings of fear,—rest for the understanding, conscience and heart. This is the rest, and this is the refreshing ! Delighting ourselves in God, we get the desire of our heart ! Is it agreeable for a son to enjoy the company of an affectionate father ? Religion is a drawing near to our Father who is in heaven. To come as a petitioner to a prince, is a privilege ; but to come to God as a Father is a peculiar pleasure, and this pleasure have all the saints. They come boldly to the throne of grace,—they have received the Spirit of adoption, whereby they cry, Abba, Father. They are enabled to view God as a Father who dearly loves them ; and even when they wander from his way, they hear his voice be-



moaning their departure, and it melts their hearts into penitence, and sweetly constrains them to turn their feet into the ways of his testimonies. "Is Ephraim my dear son? Is he a pleasant child? for since I spoke against him, I do earnestly remember him still."

Is it pleasant to be free of care? Religion is a casting all our care on God, knowing that he careth for us. Cares of various kinds are apt to prey upon our spirits, and make us unhappy; but when they are rolled over on Him who is infinitely wise, faithful, powerful, and kind, the heart is kept in perfect peace. Is it agreeable to engage in thanksgiving and praise? Then religion must be pleasant, for to be religious is to make a business of praise. It is little or no pleasure to praise him whom none of the wise or good praise; but in praising God we concur with the angels, and spirits of just men made perfect, around the throne:—surely then it is sweet to join our feeble voices with those of the redeemed, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and never be forgetful of his benefits. —To him that loved us, and that washed us from our sins in his own blood, to him be glory for ever and ever." There is little pleasure in praising one who does not regard our praises; but with delight may we offer praise continually, for with such sacrifices God is well pleased, and dwelleth in the praises of Israel. Never let us forget that religion is just a praising God. Blessed are they that dwell in thy house; they will be still praising thee. We are made Christians for this very purpose, that we may praise him: "This people have I formed for myself, they shall shew forth my praise." Can it be but delightful to have communion with God, in love, grace, and consolation? and this is of the very essence of religion: "Truly our fellowship is with the Father, and with his Son Jesus Christ." We have full liberty to lay open our wants, that he may supply them: "Out of his fulness we receive, and grace for grace." While our appetites and passions continue unruly their can be no true happiness; but religion eradicates these roots of bitterness. By the faith of Jesus' person and grace, these Canaanites, which were as thorns in our sides, and briars in our eyes, are slain, and we enjoy the promised inheritance in peace.

To be religious, is to dwell in love with God and men; and surely it must be pleasant to love the Lord our God, with all our heart, and with all our soul, and with all our strength, and with all our mind, and to love our neighbour as ourselves. To be religious, is to maintain a prospect of glory. The christian sets his affections on things above; looks for the blessed hope; and hopes for the grace which is to be brought to him at the coming of our Lord Jesus Christ. Heaven is the christian's home. It is the source of his comforts, and the centre of his affections. He knows, that with Christ, heaven and all its glories are freely offered to him in the gospel; he claims the promise, and hopes for its accomplishment. How delightful to look forward to the period when they, as the ransomed of the Lord, shall return and come to Zion, with songs and everlasting joy on their heads,—when they shall receive

joy and gladness, and sorrow and sighing shall flee away. O may  
this happiness be your's, and his who is,  
Your's ever,

ASPASIO.



ILLUSTRATIONS OF SCRIPTURE.

Matt. i. 1—17. *The genealogy of Christ.*

It is remarkable that Tamar, Rahab, Ruth, and Bathsheba, are distinctly noted in the scroll of the lineage of our Saviour. There must have been some reason for this. Was it to suppress the glorification of the Jews, and serve as a check on their contempt of the Gentile? In this view, it accorded with the practice of our Saviour, who, testifying against the vain pretensions of the Pharisees, conversed and ate with publicans and sinners. Was it, 2dly, to mark our Lord's common relation to mankind, and the access which the Gentiles, and even the chief of sinners, should have to his salvation? Then it accorded with his doctrine, "The Son of Man came to seek and to save that which was lost. Publicans and harlots enter the kingdom of heaven." It illustrates the faithful saying relative to the conversion of even the worst. And it is adapted to the same end with the genealogy of Luke, who traces the descent of our Lord up to Adam, the common father of the human race; Matthew shewing, that even after the separation of Abraham, indications of our Lord's common relation as a Saviour, were admitted into the line of his ancestry according to the flesh.—Was it, 3dly, to awaken the consideration that he was descended of sinners, (and even of such as had been notorious for guilt,) yet without sin? So he touched the lepers, without being ceremonially polluted. The genealogy serves to confirm the miraculous conception, and illustrate the doctrine of Heb. ii. and vii. As he was not contaminated by his intercourse with sinners, so neither by his relation to them according to the flesh, nor by any thing in the character or conduct of his ancestors.

Matt. i. 23. *They shall call his name Immanuel.*

It will be readily granted, that this name, when explained in its utmost latitude, may signify "God on our side," and may be understood, according to the mystery of redemption, of God's being in Christ reconciling the world to himself, or testifying his presence, favour, and power in the church, ever acting in her behalf. This latitude of interpretation seems to be sanctioned by Isa. viii. 10. where it is said to the enemies of the church, "Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for (Immanuel) God is with us." The illustration of this view might be taken from such passages as these: "There is none like the God of Jeshurun, that rideth in the heavens in thy

help," &c. "If God be for us, who can be against us?"—But that we are not to rest in this general idea, and that the Socinian is far less warranted to restrict the name to some kind of official representation of God the Father by Christ, appears from two considerations. 1st, The name is intimately connected with the miraculous conception, both in the prophecy, and in the allegation of it by Matthew. But the general idea of "God's being in Christ" has no special connection with that event, more than with the death, the resurrection, or the ascension of our Saviour. It is in fact properly connected with his *office*, as sent in God's great name to save us. 2dly, The designation Immanuel is restricted to Christ. It is his peculiar name; but if it were to be translated simply, "God is with us," (like Jehovah-nissi, the name which Moses gave to the altar, "The Lord is my banner,") then it might as truly be the name of the Christian, or of the church of Christ.\* This name, however, is so peculiarly Christ's, that it is not given to the Father, nor is it transferable like Jehovah-tzadkenu, "The Lord our righteousness," which is given both to Christ, Jer. xxiii. 6., and to the church, chap. xxxiii. 16., denoting her privilege by imputation, 2 Cor. v. 21. and also her confession, and therefore to be translated in reference to her, "The Lord is our righteousness." We conclude, therefore, that the name Immanuel, whatever reference it may have either to the mystery of God in Christ, or to the fact of Christ's tabernacled on earth, and residing by his Spirit and divine presence in the church, originally and strictly denotes the incarnation of a divine person, signifying *God in our nature*, or, "God manifested in the flesh."

N. B. E.

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THOUGHTS ON THE DIFFERENCE BETWEEN SPECULATIVE AND SPIRITUAL RELIGION.

THERE must be a knowledge about the nature of true religion, when it is really planted in the heart, John xvii. 3.; but notwithstanding all the stir Andrew made about religion, he continued ignorant of its real nature from first to last. It certainly in this life consists in repentance towards God, and faith towards our Lord Jesus Christ; but this description of it was little studied by him all his days. His knowledge chiefly consisted in the externals of a profession. He had studied the difference between the Arminian and the Calvinistic system of divinity; he could argue *pro* and *con* for the episcopalian, the presbyterial, and congregational church governments; and in the end of his days, his mind was taken up in weighing the arguments for and against infant baptism; but, poor man! he thought very little on what makes a real saint. He remained ignorant of his own heart, he was never thoroughly humbled for sin, he had no experimental knowledge of what makes a contrite spirit. Nor did he ever see the glory of God as it shines forth in

\* See Pearson on the Creed, p. 130.



the face of Jesus, so as to return to him with his whole heart, and through a lively faith in the Mediator, rest on him as his portion, and surrender himself without reserve to him as his sovereign Lord.

He could not, then, tell the difference between carnal and spiritual knowledge, between the natural and the renewed state, between living in the flesh and partaking of the divine nature, and, in fine between living under the power of unbelief, and enjoying that faith which is the substance of things hoped for, and the evidence of things not seen. These things are essential to the being of real religion in the soul, and this vain declaimer must have been very ignorant about it, when he had no experimental knowledge of them.

Next, it is doing Andrew justice to say, that after his acquaintance with the Secession began, he still assented to the doctrine of a sinner being justified in the sight of God, by the imputation of Christ's righteousness; yet he continued all his days unacquainted with what salvation by Christ means. With him it consisted in embracing a sound system, and to look for more was a going back to Mount Sinai.

His faith in Christ was a dead faith, it brought not forth suitable fruits in its proper season; it continued alone. Christ was manifested to destroy the works of the devil; he came to deliver his people out of the hands of their enemies, that they might serve the Lord, in holiness and righteousness all the days of their life. And all saints know, that their faith brings forth fruit unto everlasting life, and that, by the salvation which Christ is bestowing upon them; he is fitting them for glory. But Andrew, in his history, appears to have had no idea of such a salvation by faith in his Redeemer.

He was sure, in his own opinion, he had believed in him, and because he did this, he concluded the Lord saw no sin in him.

When his wickedness broke out, he kept his conscience quiet by looking to his faith, and he seems to have deceived himself by thinking that Christ came to save his people, not from but in their sins. Thus his faith was vain, James, chap. ii. throughout.

A third error in this man's religion was, that he never came to have a supreme delight in the scriptures. The Lord magnifies his word above all his other names. And when the spirit of grace communicates his influence to the unrenewed soul, he communicates to it a new taste. This taste continues through life, and it distinguishes itself by a love to the word. It is sweeter to the taste than honey, it is better than gold; it is the light to his feet, it is the lamp to his path, it is his refuge in his troubles, and by it he is warned from sin. He desires it therefore, as the new-born babe does the milk; he hides it in his heart, and by means of it his faith is kept up, and he is gradually transformed into the divine image.

But Andrew deceived himself with the belief of his superior knowledge; he felt not the need of being habitually taught from the scriptures; he spake of them with regard to others, but he had no pleasure to retire alone to read them, and to turn them into prayer.

He felt not his weakness, and he did not lean on the great and precious promises for receiving strength. His chief pleasure lay in using books of controversy. A new pamphlet was his delight, and if it abounded with wit and bitter sarcasms, it was still the

welcomer. He could retail passages in such books from morning to night; and because they were on religious subjects, he deceived himself with the thought that he abounded in spiritual conversation.

But, alas! his knowledge and his talk (for he was a great talker) did not lead him to a dependence on God, or gratitude to him for mercies received, or submission to his will under trials, and desire to honour him in all things, by means of faith's application of the word. It might, therefore, be said of him, that though his conversation chiefly was about things which related to a profession of religion, yet he lived without God in the world.

Andrew's religion wanted love, and this was a fourth defect in it. When it is genuine, religion is still conquering self-love; it is leading us to love the Lord supremely, and our neighbours as ourselves. Unless we feel this love, all pretensions to religion are vain, 1 Cor. chap. xiii. throughout. But this man's religion was not the religion of love. This made no radical change on his temper.

With him, meekness did not prevail over anger, nor his patience over impatience; there was no long-suffering over malice, and kindness and liberality over selfishness and covetousness, and heavenly mindedness over the love of the world; in fine, there was no love over hatred. Through his whole life, Andrew continued under the dominion of a violent temper, full of envy, boasting, railing, and slander. As a proof of what I have said, I observe, that in all the changes he made of his religious profession, it never was the real good that was in these religious bodies which made him join them, but the resentment he felt for being taken notice of for his irregularities by the party which he left. He cannot be then called a disciple of the meek and lowly Jesus, but a malignant professor of religion, in the different religious bodies which he entered into.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." but Andrew's religion did not make him humble. Where humility is, there is a discovery of sin in its danger, and odious nature; there is an abasing of one's self in the sight of God, and a despairing of relief from any thing we can do; there is a being denied to all attainments, and a taking refuge in Christ alone, and there is a preferring others before ourselves. Now, though this man assented to all these things in words, and inveighed to the end of his life against a pharisaic religion, yet he was a real pharisee in his heart.

He was proud of his knowledge, proud of his profession, proud of what he called his persecution, and proud of his religious gifts.

He talked a great deal of these things, and he despised others that he thought beneath him. Almost no professor of religion came up to his standard; no minister could preach to please him, and no church was pure enough for him to join with. But what happened to this man, is one proof among many, that the Lord abhorreth the proud; for he left him to himself, and he fell into so many sins and scandals, that his name became odious to all sorts before he left this world.

I shall only farther add, that in no part of his life did this man appear harmless and blameless in the midst of a perverse generation.

He was a vicious boy when he lived in ignorance; but when he

talked of the sins of his youth, he evidently was not humbled for them. When he used to talk of them, he was ever sure to speak in an exulting manner of the greatness of God's grace shewn to him.

He asserted he was long since become a new creature, though the proof of this lay in his confident assertion of the fact. It is certain, though his character was a little refined, after he took up his flaming profession of religion, he hardend his religious parents from seeking after religion by his outrageous zeal. He was a cruel husband, and never made conscience of providing for his household ; he was a reviler and a liar ; he borrowed, but he paid not again ; he was an incendiary in every religious society into which he entered, and he gave way to drunkenness, when he got the opportunity for it. But a life of this sort is quite inconsistent with real religion. A real saint may have his infirmities, he may be overtaken in a fault, but his life on the whole is adorning. He learns to bridle his tongue, and he is neither a liar nor railer ; he is diligent in his business, and frugal in his personal expenses, that he may have wherewith to help others, and he is a blessing to his various relations as he passes through life. His knowledge, and the manner of managing his profession, is essentially different from that of Andrew Absolute's ; the one adorns the doctrine of Christ by a walk becoming the gospel, but the latter is for our warning : and his history should teach us all not to rest in the form of godliness, while we are strangers to the power of it.

If any profane, ignorant, or careless person, shall happen to cast his eyes on Andrew's history, let not such a one conclude that zealous professions of religion are vain : neither should he despise religion, because the conduct of this person was so odious. Real religion has nothing to do with this man. In fact, he never was religious, he only pretended to it. But the gospel is still the power of God unto salvation, and there is a race still in the church, who have really embraced it, and walk worthy of it. It is certain, also, that none who neglect the great salvation brought near by it, can escape from the wrath to come.

VIGIL MINIMUS.



*For the Religious Monitor.*

CHILDREN PUNISHED FOR THE SINS OF THEIR PARENTS.

JOSH. VII. 24—25. "*And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had ; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us ? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.*"

MAN is born to trouble, and after conflicting a while with it expires in suffering. The troubles that assail him in the very first



periods of his existence, are numerous and often very distressing and fatal. Nearly the one half of the human race live not to witness the first annual celebration of their birth, and it is often heart rending to listen to the screams, and witness the convulsive fits which testify the severity of their pains and suffering. And those which survive infancy, seem preserved only to encounter greater miseries and to expire more lamentably.

In witnessing these dispensations of providence, and pondering on them, we meet with scenes at once harassing to our feelings, and bewildering to our judgment. We drop the tear over the sufferings of humanity, and the most hardened cannot restrain the involuntary sigh, and the most submissive mind is perplexed in attempting to reconcile them with the paternal government of the Most High. The more these scenes are considered, the more perplexing they become. This is particularly the case when we regard on the one hand, the apparent innocence and helplessness of the infant incapable of actual transgression, and yet suffering death in its most excruciating form ; and on the other advert to the purity, goodness, and mercy of God the governor of the universe. Thus situated, who can avoid asking, " Did these infants sin, or their parents ?" The verses prefixed, in part furnish an answer. They contain an account of a transaction which few of the aged have been able to read without emotion, and which has extorted from many a youthful reader the silent tear. It is more than they can endure to represent to themselves,—the children of Achan stoned to death with their father, and burnt with him on the same funeral pile.

Joshua had compassed Jericho seven times, its walls had fallen by the blast of trumpets of ram's horns ; and with the exception of Rahab and her house, man, woman, and child ; ox, sheep, and ass, had fallen in death. All these were sacrificed as accursed to the devouring justice of the Lord. The gold and the silver were set apart for the treasury of the Lord, and every Israelite was strictly charged not to appropriate to himself any portion of the spoil of that devoted city, Josh. vi. 17, 18. In opposition to this explicit and strict prohibition, Achan in the vain hope of escaping detection, took and appropriated to himself a portion of the accursed things. To escape detection, however, was impossible, and his crime after involving all Israel in sorrow, and exposing some of them to death, proved his own ruin, and that of his family. The Israelites went up against Ai, but the Lord their protector had for-

saken them, and they fled before their enemies. This greatly affected Joshua their leader, and he laid the matter before the Lord, who informed him of the cause of the disaster, and prescribed the use of the lot for the detection of the guilty. The issue proved that while the lot is cast into the lap, the whole disposal thereof is of the Lord. Achan was detected, and being exhorted by Joshua, made a disclosure of his guilt. His confession confirmed by the discovery, and the production of the secreted articles made his guilt still more manifest, and he richly deserved the most exemplary punishment, and such was his fate; and had he perished alone he would have perished unpitied: But his children, sons and daughters—his oxen, his asses, and his sheep, together with him were put to death, and their remains with his tent, and all his substance, and stolen treasures were burnt with fire. In this most fearful and affecting punishment, sanctioned by Jehovah, we have a decided instance of God's "visiting the iniquities of the father upon the children." In the remainder of this paper we shall endeavour,

I. To state, explain, and prove that God visits the iniquities of father's on their children.

II. Vindicate this dispensation of heaven.

In stating and explaining the proposed topic of discussion, it is of the greatest importance to separate it from all kindred subjects with which it may be blended. The question to be discussed, is not, whether there be a definite amount of punishment due to every crime, and which justice requires to be endured; but it respects the time and the mode of inflicting this punishment. The wages of every sin is death, and the amount of that death is proportioned to the nature and the several aggravations of the crime committed. While justice requires that the whole of this amount of punishment, and no more to be endured, the time and the mode of inflicting this is quite a different matter. Sometimes sin is instantly punished, as in Lot's wife, and sometimes the punishment is long deferred, as in the instances of the Antideluvians and the Canaanites. Sometimes the Lord himself inflicts it, sometimes he employs the angels of heaven, and sometimes the friends or the enemies of the transgressors.

The fact under consideration is not, whether infants suffer, for this is manifest to all; but whether the sins of their parents be in whole or in part the cause of their sufferings. And finally, the question to be decided, is not, whether the Lord visits the first sin of Adam on all his posterity, for this we take for granted; but whether children do suffer on account of the sins of their immediate or more remote progenitors?

The nature and extent of the sufferings which children undergo for the sins of their parents, must now be determined. That they endure temporal and corporeal sufferings on this account is so generally admitted, that proof of it would be superfluous. It is also certain though perhaps, not so palpably manifest, that they suffer spiritually on the same account. The Jews even to this day are incontestibly sustaining the loss of the gospel, and of church privileges, because of the crimes of their ancestors. If it be now asked, is eternal punishment in hell inflicted on any, because of the sins of their parents ? To this awfully and interesting question an affirmative answer is generally given by orthodox divines, and apparently with the approbation of scripture. Some unqualifiedly affirm that the sins of parents are as really and immediately imputed to children, as their own crimes, and that they are equally punished for them whether they approve and imitate them or not, while the more prudent defenders of the doctrine we think very properly guard it with certain limitations and provisos. The statement of these will come in more seasonably when we attempt the vindication of this part of the providence of heaven.

In the mean time we would remark, that the children both of the righteous and the wicked, are subjected to sufferings because of the sins of their parents. Achan and Ham seem to have been wicked men, and their children were signally punished for their crimes. Jereboam had only one son in whom something good was found towards the Lord God of Israel, yet he died in his youth because of the sin of his father. David was a good man, and yet his seduction of Bathsheba, and murder of Uriah, brought the sorrow on all his family, good and bad ; and the idolatry of Solomon, rent the kingdom of Israel from his descendants.

It is also to be carefully noted, that the degree of severity and duration, to which the Lord proceeds in visiting the iniquities of father's upon their children, is very various. Some are punished only with an hereditary disease ; some with the loss of worldly substance and life ; and some with spiritual plagues and eternal pains. In respect of *duration* in general, it extends not beyond the fourth generation. "He visits the iniquities of the father's upon their children, unto the third and fourth generation of them that hate him." Sometimes as in the case of Rehoboam, it overtakes the first generation, and sometimes as in the case of Ahab, it falls on the fourth. Ahab himself escaped visible judgments, and



the punishment of his sin fell on his great grand children. Nebuchadnezzar was gathered to his grave in peace and prosperity, and Belshazzar who seems to have been his grandson, suffered the vengeance of the Lord even the vengeance of his temple. But God is not absolutely limited to the fourth generation in the extension of this punishment. This is only his ordinary limit, but sometimes he visits a remote posterity, the crimes of remote ancestors. On the devoted generation of the Jews came all the righteous blood shed since Abel, and the blood of Christ invoked by that same generation on themselves and on their children, rests on their descendants after a lapse of eighteen hundred years. And this explains a passage which has been thought directly to contradict the position we are maintaining. It is Ezek. xviii. 2—20. It is abundantly manifest, that in this very passage the Lord recognises his right and usual procedure of visiting the iniquities of the fathers on their children, but asserts his temporary suspicion of it, to silence murmurers, and to convince them that all their sufferings were merited by their own sins. In thus acting, the Lord desisted only for a time, and for a special reason from his ordinary procedure in providence, which is dictated by his sovereignty, wisdom, and goodness ; but is not essential for the maintainance of his justice. The exercise of justice is indispensable, but the mode and season of exercising it, are determined by his wisdom, goodness, and sovereignty.

Hence, it happens, that some sins of parents, and not all, are punished in their posterity ; and this punishment is sometimes inflicted only on one, and sometimes on all the descendants. The sins which God most eminently punishes posterity for, are idolatry and breach of covenant.

That God in the sense and to the extent now stated, punishes children because of the crimes of their parents, is supported by ample and satisfactory proof.

The history of the procedure of God in providence, is an ample commentary on it, and confirmation of it. Adam sinned and in him, all his posterity died. The inhabitants of the old world filled the earth with violence, and parents and children perished together by the waters of the deluge. Ham sinned in exposing the guilt and the shame of his father, and to this hour, for his crime, the Africans his descendants are the servants of servants to Shem and Japhet. The Egyptians cruelly slew the male children of the Hebrews, and for their punishment, the Lord destroyed all the first

born of Egypt. Saul in a fit of zeal destroyed the Gibeonites, and seven of his descendants were hung up before the Lord, for the expiation of his crime. David sinned, and for his punishment his infant child died. Achan sinned, and by the express command of God, his sons and his daughters perished with him.

So generally, indeed is this fact confirmed by the events of providence, that it forms an article in the creed of the very heathen. Plutarch wrote a treatise on this very subject, and it is often mentioned as an acknowledged truth by other writers. We ourselves see it constantly realised. Certain diseases and lusts, and some of them of a very distressing nature, are well known to be hereditary. How many are born to poverty on account of the indolence and prodigality of their parents? At this moment myriads are living in ignorance and crimes, entailed on them by their guilty parents. Job's observation is still realized. xxi. 19. God "layeth up his iniquity for his children."

The declarations of the word add their attestations to the testimony of Providence on this subject.\*

The second topic proposed, was, to vindicate this procedure of Jehovah, "in recompensing the iniquity of the father's into the bosom of their children after them;" which shall be reserved for another paper.



#### REMARKS ON REVIVALS OF RELIGION.

WE have just received a communication complaining that no accounts of "Revivals of Religion" had appeared in the Recorder since it passed into the present hands. The writer does us the justice to say, "now from the spirit of your valuable paper, I would judge that you were not hostile to revivals; on the contra-

\* Thus saith the Lord, Ex. xx. 5. "I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me." And in nearly the same words ch. xxxiv. 7. "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." And again, Jer. xxxii. 18. "Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the great, the mighty God, the Lord of hosts, is his name." Lam. v. 7. "Our fathers have sinned and are not, and we have borne their iniquities." Luke xi. 49—51. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel, unto the blood of Zacharias, who perished between the altar and the temple; verily I say unto you it shall be required of this generation.

ry I should suppose you viewed them with a favourable eye and would rejoice to see them more generally pervading our country." Our sentiments on the subject of revivals of religion can be briefly and plainly stated, and we presume, that they do not differ in any material circumstance, from those of the writer of the note. We take the greatest delight in reading and in hearing of the progress of religion ; and we rejoice when any church or people enjoy the peculiar manifestations of the grace and goodness of God. In the papers which we receive in exchange for ours, we read many of these accounts, but the prominent reasons why they have not been transferred to our paper, have been their length, and their multiplicity. As we intend to speak our mind on this subject, as on all others with perfect sincerity and openness, we would also remark, that we do not always stand well affected to the manner in which those narratives are given, and we frequently object to the language which is used in the details. This, however, is to be carefully distinguished from the thing itself ; and while we do object to some of the terms, and some of the means employed, we do from our hearts believe that those periods of religious excitement which by many are looked upon as brought about by external and adventitious circumstances, are the very times when God is manifesting his great mercy in the salvation of sinners. We would not call in question the opinions of others, but calmly and temperately state our own. When such extraordinary effects are produced, as making sinners feel, and deeply feel, the wretchedness of their situation in the sight of a pure and holy God ; when, under the deepest convictions, they are led to bemoan their sins ; when they are sometimes brought by a view of the deep alienation of their hearts from God to great distress of mind ; when they are led to the most intent and ardent supplication for his mercy ; when they are found after a season of wrestling, and trial, to gather for the comfort of their souls, the consolations of that gospel which pronounces pardon and peace to the penitent, and when they are observed as the only evidence of a real change of heart, to walk before God in righteousness and true holiness, we would not, and could not for the world suppose, that any power less than the power of God could have produced such effects. Call this a revival, or call it by any other name, it matters not ; " It is the Lord's doing, and it is marvellous in our eyes ;" and it does not alter the case whether one or great numbers feel the benefit. The omnipotence of grace is no less manifest in its silent, secret workings upon that soul which is under its operations, in the reality of its individual convictions, than when it moves upon the multitude and stamps upon the many the impressions of its presence. The spirit of grace is the same almighty agent in the conviction of sinners and their conversion when it is heard in the cry of many, what shall we do, or from the lips of one, what shall I do to be saved ? Blessed be God, in his marvellous exhibitions of love to men ; he brings them to himself by either mode ; sometimes here and there one ; sometimes many and by a simultaneous movement.



It will be perceived by these remarks, what are our views on the subject of revivals of religion. We have not hesitated publicly to avow these sentiments nor shall we hesitate to defend them should they be thought by some too cold or by others too enthusiastic; for in the great variety of human opinions, we shall probably be branded with both these epithets. We hold all our opinions, however, as only responsible to God. *Phil. Recorder.*

#### REMARKS.

WE have, hitherto had occasion to refer to the subject of "Revivals," as they are termed; but we feel a peculiar diffidence in again touching upon a topic, which, from its intricacy, and from the extremely suspicious light, in which those are viewed, who express the least doubt as to the genuineness of *all* those revivals which are so generally reported with confidence, and sought after with eagerness.

The above article from the Philadelphia Recorder, which the reader will perceive was called forth by the complaints of a correspondent, that the editor published no accounts of "Revivals of Religion," is entitled to serious consideration. But had the writer been more definite in his remarks and made them of less general application, we should have derived more gratification from a perusal of them.

It may not be amiss to notice, in the outset, a false impression that rests upon the minds of many pious and well meaning people. Many suppose that if an editor of a religious publication, does not fill his columns with accounts of revivals, that he is an enemy to the spread of the gospel: but it should always be kept in view, that religion can benefit no one but its possessor so far as relates to the salvation of the soul; it therefore, behooves every man, to come to a knowledge of the truth for *himself*; for it is greatly to be feared that there are thousands whose religious joys and sorrows, are regulated by the number and extent of Revivals, which come within their hearing. It is, indeed true, that the prosperity of the church rejoices the Christian's heart; for he loves the ways of Zion, and mourns over her desolations: And when retired from the observation of the world, in secret, he prays not only for himself, but also for all men, that they may come to a knowledge of the truth, may discover the beauty of the Redeemer, and be made partakers of his finished righteousness. How then, can he rejoice in what is not according to the "law and the testimony?" We conclude, therefore, that the editor who presents his readers with the truths of

the Bible, in the most plain, unequivocal manner, contributes most to the establishment of the Redeemer's kingdom among men.—

*“Sanctify them through thy truth, thy word is truth.”*

Judging from what comes within the sphere of our own observation, it must at all times, be extremely difficult for an editor, who resides at a distance from the place where a revival is said to have occurred, to ascertain its character; for this can only be done by a close examination of the *knowledge* of the supposed subjects of grace, and an intimate acquaintance with their subsequent deportment. Is it not then, most wise, most beneficial to the souls of men, to decline going into details on a subject the truth of which, is at least doubtful?

The term “Revival,” is not, in itself, sufficiently expressive of the thing signified; for it signifies “to bring to life again; or raise from a state of langour;” implying a principle of grace, already in the heart of every man, but which from langour produces no fruit; evidently inculcating upon those who know the meaning of terms, a sentiment, which may answer well enough the purpose of Quakers, or those who hold the *convenient* doctrine, that a man may one day be an heir of glory, and the next a child of the devil; but it will not answer the purpose of those who love the truth and embrace it, as it is in Jesus. It is however true, that the Lord may, and often does revive his work in the hearts of his people: But how can that be called a “Revival,” which the word of God has termed a “*new creation*?” Is not the unconverted man dead in trespasses and sin; destitute of the least degree of spiritual life? If so, then the inference is plain, that no power less than that possessed by the Creator, can bestow “*new life*.” But it may be objected, to our reasoning, that the use of the term “Revival,” cannot possibly lead to deception, as the thing signified must be obvious to all: But what are the facts in relation to this case? Does not the Arminian attach one meaning and the Calvinist another, to this term? We answer, yes. And the Arminian very justly employs the term in question; for, according to its common acceptation, it expresses what he understands to be the new birth. It is, therefore, this indiscriminate use of terms, without any qualification at all, which every one can construe in such a manner as to answer his own purpose, so prevalent, and so pernicious to the cause of truth, that we condemn, and wish to see discarded by all those who are labourers in the vineyard of their Lord and Master. Some will doubtless be ready to say, this

is too rigid for me,—here is a want of charity,—these nice distinctions are calculated only to perplex weak believers. But are not our remarks true? And does truth perplex the believer? You will answer no; if it does, then we ask, in what does his belief consist? Is it faith in the word of God? Then he must possess a definite knowledge of the fundamental doctrines contained in that word: for faith in any thing, of which we have but vague notions, is the absurdity of foolishness. And religion, without an accurate knowledge of God, and of ourselves, is equally ridiculous. How then, we ask, can the conscientious Christian have charity for opinions which he knows are contrary to the mind and will, of that Holy Spirit by which he is sanctified? That individual has great reason to fear that he has never known the mind and will of the Spirit of God, who can regard in the same light different doctrines, and different communions provided they hold to *essentials*: And he would do well to show satisfactory evidence that God has revealed non-essential truths respecting the salvation of the soul, before he pronounces them such. It is not, reader, a rigid adherence to truth that will prevent the spread of the gospel: Do not, therefore condemn what you think severe, till you have ascertained from your Bible that it is not truth; but rather fear the influence of that spirit, which feels but little or no concern, when God's word and ordinances are perverted.

The reader will doubtless have perceived by this time, that the uncertainty always attending the accounts of revivals, and the great importance of furnishing more solid reading and more substantial food for immortal souls, are our principal reasons for neglecting a minute detail of such accounts.

We have already adverted to the *knowledge* of the subjects of Revivals; and this it must be confessed, is generally lamentably defective. It appears to be the aim of many to make men religious, no matter what are the means used, or what be their religion,—they must be religious. Hence, the boisterous denunciations of wrath, and the impassioned exhortation, “Repent, repent, and obey the law, or you must perish,—live honestly, let *universal benevolence* govern your conduct, and you shall be saved.” “This is the *condition* of salvation, do this and your soul shall live.”—Alas! infatuated mortals! What know they, of the bleeding victim slain from the foundation of the world for the remission of sins? What know they of Him who is the “brightness of the Father's glory;” and whose visage was more marred than any of the sons



of men ; that he might reconcile us to God, by being made a curse for us, that we might be made the righteousness of God *in him* ? How many engage in the vain attempt to work out a righteousness of their own ; refusing to submit themselves to the righteousness of God ! and, consequently, instead of their religion being an inward, abiding principle of holiness, (which in its course to perfection, confounds all external opposition, and like gold in the furnace, it looses only its scum and dross, when enduring the most violent assaults, that the powers of darkness ever were, or ever will be able to make,)—it strikingly resembles Jonah's gourd which sprang up in the night, and as quickly withered away under the scorching rays of a noon-day sun. It is the momentary offspring of fear working upon the natural affections of a depraved heart, and producing a boisterous feeling, in the soul, not unlike the turbulent commotion of a tempestuous sea, which gradually sinks again to its original death-like calm, as the agitating cause subsides. Of all the objects in nature, none is more pitiable, than the deluded soul driven by a sense of guilt, and the instrumentality of false teachers, to embrace a religion which is not founded on a definite knowledge of God, and of that scheme of mercy revealed in his word ; a religion which seeks a justifying righteousness of its own, and which perhaps urges on its hapless victim, to partake unworthily of the broken body, and of the shed blood of the Son of God ; “ *eating damnation to himself, not discerning the Lord's body.*” \* Like the fool's house on the sand, this religion shall be swept away, and not a vestige remain to shelter the deceived, lost soul from that devouring wrath that shall be poured upon the ungodly.† And this religion we conceive, constitutes the most of what is termed “ Revivals.” And we most sincerely believe, that this figment of the brain which men call religion, is one of the most formidable enemies, with which the church of Christ has to contend in our day ; an enemy which has brought in a flood of heresy and practical infidelity—produced schisms—called forth the contempt of infidels—the ribaldry of fools, and instead of extorting from the worldling, the declaration, “ Behold, how these christians love

\* 1 Cor. xi. 29.

† Legal terror, unaccompanied with any believing views of Christ, as the soul's only hiding place, is, in persons under a gospel dispensation, the working of inexcusable ignorance, enmity and unbelief ; and its native tendency is, to produce blasphemous thoughts, more and more hardness of heart, and desperate obstinacy in departing from the living God : and therefore, as one justly observes, such terror is rather to be accounted pangs of the second death, than of the new birth.—*Anderson on Faith.*

one another,"—he boldly challenges you to show the line of demarkation that separates the church from the world ; and this so seldom can be done, that he hesitates not to pronounce your religion a farce, and rejoices that he is no hypocrite.

This brings us to notice the "*means employed*," some of which are very justly objected to, by the Philadelphia Recorder. And here we shall omit to enumerate all the unlawful means made use of in this work. Let it be remembered however, that teaching false *doctrines*, or purposely keeping out of view, some important doctrine, not relished by the carnal heart, or repeating such threatenings as follow :—" You must repent this moment or be damned," or " you lie, you will die and go to hell this night."\* &c. &c., are all to be renounced by the conscientious Christian, as the suggestions of a lying prophet : in short, all means not clearly authorized by the word of God, are to be rejected as the inventions of men, which God will assuredly punish.

One proof, that unwarrantable means are frequently used, is, that those who superintend (as they call it) these *Revivals*, can calculate with mathematical precision the time when their catechumens shall " obtain a hope." By a certain process best understood by themselves, they alarm the sinner to a high degree, (probably by employing a number to repeat to him in succession one particular threatening, similar to those already cited,) until his *feelings* obtain a proper pitch, and then of a sudden, proclaim in glowing colours, the promises of the gospel—and lo ! the work is done—a sudden joy fills the mind with rapture, and he can then sing, "*I am bound for the kingdom*," with a vehemence that baffles description. And this we believe to be the delusion of the adversary, and not the religion of Jesus : A few texts like the following, would, doubtless destroy his " hope," and either fill his mind with hatred to the truth, or cause his fears to return. " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : *so is every one that is born of the Spirit*."† " No man cometh unto the Father but by me."‡ " Many are called, but few are chosen."§ " For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God."|| " But he that received the seed into stony places,

\* The Rev. Mr. N.——n, the prime mover of a late revival in Union College, asked a student how long he expected to live? The student carelessly replied, " I suppose about twenty years." To this reply, the Rev. gentleman answered, in the words above quoted.

† John iii. 6.

‡ John xiv. 6.

§ Matt. xxii. 14.

|| Eph. ii. 7, 8.

the same is he that heareth the word, and anon with joy receiveth it :—Yet hath he not root in himself, but dureth for a while : For when tribulation or persecution ariseth because of the word, by and by he is offended.”\* From what has been said, we infer,

I. The vast importance of judicious management in cases of religious excitement, especially in admitting applicants to sealing ordinances. In such cases it is incumbent on the church session to *keep back* all who do not give the most satisfactory evidence of having passed from death unto life : For a society, who admit all applicants in times of uncommon excitement, will soon find, that they have lost the power of godliness,—that their glory has departed ; that they are no longer a witness to the truth.

II. The sovereignty of God. The sovereignty of God is displayed in all his works. We are in the hands of God as clay in the hands of the potter. Says an apostle, “ What if God, willing to show his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction : And that he might make known the riches of his glory in the vessels of mercy, which he had afore prepared unto glory ?”†—How should this view of God’s sovereignty, fill our minds with awe and reverence for His name

III. That the *preaching of the word*, is what the Holy Spirit most commonly renders an effectual *means* of enlightning, convincing, and humbling sinners. Christ’s word and ordinances, are the *only* means of grace.

IV. The guilt of those, who, not content to use diligently the authorised means of grace, seek by their own power to translate the sinner from the kingdom of Satan, into the kingdom of Christ, for this is the alone prerogative of God, and HIS glory he will not give to another.

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## ITEMS OF INTELLIGENCE.

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### RELIEF OF DISTRESSED WIDOWS.

A society has been recently established in London, for “ relieving distressed widows in the first month of their widowhood.”—Its motive is, “ to visit the fatherless and widows in their affliction.” Some affecting proofs, says the Evangelical Magazine, are recorded of the good effected by its retiring labours. The affairs of the society are under the direction of Churchmen and Dissenters, and the sphere of its operations is to be confined to the city of London.

\* Matt. xiii. 20, 21.    † Rom. ix. 22, 23.



## SANDWICH ISLANDS.

Extract of a Letter from one of the Missionaries at Lahinah, in the island of Mowee, to a friend in New-York.

We beg of you, not only to remember and pray for us, but also for this heathen people. They are struggling from darkness into light, and seem almost ready to turn from the power of Satan unto God ; but they are ignorant, they are helpless ;—they want more knowledge, and they can look to none for the means of obtaining it but to the Church ;—to the followers of Him whose is the only name under heaven giving amongst men whereby we and they can be saved.

This is a land of degradation and spiritual death. O, what a tale of facts could I tell—what a picture, that would be no “fancy’s sketch,” could I draw to my christian friends in America, of what I know and see among this people ; a tale and a picture that would make them weep over the loss of the multitude of souls that have perished for the lack of knowledge ;—over the thousands that stumble against the dark mountains for want of a guide to lead them in the path of righteousness and peace.

I must refer you to the journals of the mission for the most important circumstances relating to us. We have sent a journal and letters up to the first of December from this station, and have prepared for the press a sketch of the life and death of our beloved patroness the Queen Keopuolani. I have just finished one or two drawings for it

You will perceive that we are still enabled to speak of prosperity and blessing, and that our encouragements in this mission are almost unparalleled. The harvest truly is great, but the labourers are few. We do not see as many converts to holiness of life as we could wish, but even of these, we have reason to believe there are a few, whilst the great body of the nation are daily gaining light and knowledge, that cannot but prepare the way for the most enduring benefits. We have daily encouragement to persevere in every good word and work, and see and hear so much, that our privations and toil, and care, are converted into sources of joy, and we esteem it our highest privilege to be the humble co-workers with God, and fellow-labourers with Jesus Christ in the gathering in of the Gentiles.

It is a long time since we have heard from America. We hope soon to have glad tidings of great joy ; of the out pouring of the Holy Spirit on the Churches of that highly privileged and blessed land. At least for this we offer our daily prayers. *Rel. Chron.*

A prospectus has been signed and circulated by the heads of the Lutheran and Reformed Church at Paris, recommending, in the strongest possible terms, the intended translation of Mr. Scott’s Commentary on the Bible. The prospectus is too long for our insertion ; but we cannot refrain from expressing the pleasure we feel in observing the character both of the venerable author and his work, so highly and justly appreciated by our fellow-Protestants on the continent.

We trust it will have a very wide circulation among them, and especially among their clergy, to whom it is likely to prove of inestimable value.—*Ch. Ob.*

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PARIS BIBLE SOCIETY.

The income of this rising Institution amounted last year to upwards of 130,000 francs. Its Auxiliaries and Branch Societies have increased from 64 to 75. Its Associations are now 34 in number, and the ladies of Paris have embarked with zeal in the undertaking.

The issues of Bibles last year has been 4050, and of Testaments 3304. Professor Kieffer continues to assure the public of the growing desire for the word which obtains throughout France. The total issues of the Society, in five years, have been 18,606 Bibles, and 23,523 Testaments.

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By the last accounts from Calcutta, it appears that the war with the Burmese, was continued, but the means of their defence against the arms of Britain were feeble. In several skirmishes, the Burmese lost between 3 and 4 thousand killed and wounded, while the loss of the British did not exceed forty. At the approach of the English troops the Burmese abandon their country. The war was at the date of the last accounts suspended, in consequence of the rainy season having set in. No fears are now entertained with respect to the safety of the Baptist Mission, in the Burman Empire.

Distressing accounts have been received from Madras, in India. Fourteen thousand persons, among the native population, are said to be fed daily, from provisions furnished by public subscription.

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The following pithy piece exhibits in a gay, but striking light, the inconsistency of a Socinian celebration of the landing of the Puritan fathers. The Unitarians of New England retain nothing but the name of their fathers, and may be considered an exception to the general rule that "things produce their like."

The Pilgrims, it is well known, were staunch Calvinists, and Professor Everett, their Eulogist, a Unitarian, probably of the lowest grade. We leave it for the consideration of greater critics than ourselves, to say, whether it is not a violation of all the rules of the Drama, serious or comic, to incorporate incongruities so palpable as exist between the opinions of the Eulogist, and the opinion of those whom he eulogies. We have amused ourselves also, with the comic scene which must have been witnessed, should some of the early Presidents and Professors of Harvard University have been introduced to their successors, at their "feast of reason, and flow of soul"

I seem to hear the old Puritans exclaim, with opened eyes, and long faces, as they instinctively shrink together in a group, Pray

tell us who they have got here in our places ? What a short irreverent blessing that was ! what levity ! *O tempora !* While on the other part, the smile of contempt sits on the lip as the whispered exclamation circulates, What bigots have intruded here—what long faces and prayers at a feast ! God be praised, *tempora mutantur*.

But most of all has my imagination been delighted in observing the ball attended in the evening by a large number of gentlemen. Now if Swedenborg's system is true, it would be no stretch of probability to suppose that there were present an equal number of the Puritan fathers and mothers of the early ages of New-England. But here I am fairly lost in a wilderness of curiosities and loughable wonders. The Rev. Mr. Robinson stepping a minuet with the Rev. Professor Everett, and the Mathers and Mayhews dancing cotillions with their smirking descendants !—*Connecticut Observer*.

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*An Explanation.*—The Lebanon heathenish petition which we alluded to, as having been presented to the legislature of this state, a short time since, proves to have been got up by a few individuals, who entertained sentiments different from their neighbours. The latter, embracing a number of the principal inhabitants of the town, drew up a letter to Mr. Yates, disapproving of the views of the petitioners, and expressing their entire approbation of his proposal for introducing tracts into common shools. As the letter, however, was returned unopened,\* it seems probable that Mr. Y. was unfortunate in his conjectures as to its contents, and it may be some satisfaction to him, to be apprized of the circumstance—especially as it throws a different light on the moral, religious, and civilized character of the town. A certain *hyper-orthodox, discarded minister* we believe was the prime mover of the petition. The above facts were communicated to us verbally ; but we have no reason to doubt their truth.—*Western Recorder*.

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*Influence of the Theatre.*—It is said, that since the introduction on the American stage of the farce of "*Tom and Jerry*," (which is a picture of the high bloods of London,) a new impulse has been given to vice and dissipation amongst the youth of our cities.—*Alexandria Herald*.

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#### CONVERSION OF THE JEWS IN THE NETHERLANDS.

To the Editors of the Jewish Expositor.

GENTLEMEN—The following is an extract of a letter from a Christian friend, who is travelling in the Low Countries, bearing date Sept. 15. If it appear as interesting to you as it does to me, in affording collateral evidence of the divine work which is proceeding among the Jews, you will give it a place in the original communications of your miscellany. Your,s, &c, C. F—k.

\* We are authorised to say that no such letter was returned unopened.



"I hasten to introduce to you the family of Mr. D. C. with whom we dined on Friday ; he is a Jew of good family. an interesting young man of very superior talents, and was a student at L. His ancestors were originally Spanish. Driven from their native country by persecution, they took refuge in the Pays Bas, where the Jews have, for a length of time, been tolerated, and even protected.

"D. C. and his cousin C. being both very clever, were entered as students at L., one for the law, the other for physic. They were successful in their studies. D. C. having a poetical turn, became acquainted with the great Dutch poet, B., a very wonderful man, and a true Christian. With him these young Jews passed much time and being desirous to know something of their forefathers, they searched the Spanish records, traced pedigrees and found their own.

Mr. B. directed their inquiries to the Bible, and read it with them, confining himself to the Old Testament. The young men were struck with the contrast between the ancient Jews and the modern, and they determined to live like the jews of old : they let their beards grow, and strove to conform to the law in every particular. This brought them much in prayer to God, and they began to question Mr. B. respecting the Messiah : they found he was not only spoken of in the Bible as a great earthly king, (as they had been taught to believe him by their traditions,) but as God, hiding his glory, becoming poor, despised, and rejected. All this time the judicious Mr. B. did not urge the reading of the New Testament, but contented himself with calling their attention to the prophecies concerning the humiliation and glorification of the Messiah, and such other truths as were obvious in the Old Testament.

Mr. D. C. told me himself, that he was a Christian, and had a view of the Trinity, before he had read the New Testament. At length he asked Mr. B. if the Messiah of the Christians answered to the account given of him in the Old Testament. The New Testament was then put into his hands ; and indeed it does melt the heart, and humble the Christian to the dust, to hear this converted Jew, in his warm and eloquent manner, describe his feelings on reading in the sacred pages of the Gospel the fulfilment of all those promises which had excited his longing desires in the study of the Old Testament. He said to his cousin C., upon his first looking into the gospels, 'There is more in the Christian religion than ever we believed.' The cousin, in surprise, replied—'Are you a Christian?' They only exchanged looks on the subject, but each guessed what was passing in the mind of the other. Then did these lofty-minded Jews become lowly, and walked softly, hardly daring to believe that the compassion of the Saviour could reach them. I have enjoyed much conversation with them both : Mr. C. told me that the first time he read that affecting passage, 'How often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not,' he wept sorely.

"Mrs. D. C. is a sensible, interesting young woman ; she was not married at the time all this was passing in the mind of these Jews but being a cousin of Mr. D. C.'s, he had opportunities of commu-

nicating his views both to her and her mother, and he succeeded in bringing them over to Christianity ; soon afterwards they were married, and the whole family were baptised. Last night we went to Mr. D. C.'s, and heard him pray, and indeed I have not before heard such a prayer ; it reminded me of Daniel praying and confessing the sins of his people. We then sat round, Mr. and Mrs. D. C., her mother and sister, Mr. C., and another cousin, all converted Jews, though some of them not yet baptized. Mr. D. C. expounded the 53d of Isaiah, afterwards they sang a hymn. What I felt can be better imagined than described. " We were so delighted with all that Mr. D. C. told us of the great and good Mr. B., that when we returned to L. we went to see him. He told us that there is a very earnest desire awakened among the Dutch for the education of the Jews."

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## GLEANINGS.

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### THE IMPORTANCE OF UNITY OF SENTIMENT IN MATTERS OF RELIGION.

ALAS, that unity of sentiment in matters of religion, should be made so little account of by many in the present time. Multitudes will not now blush to tell you that "it is a matter of little or no moment what a man's opinions in religious matters be, provided only he lead a decent and sober life, he may entertain what sentiments he will concerning the doctrines of the Bible, it is enough to constitute him a good christian, if he study to regulate his conduct by its precepts." Maxims of this kind are not only avowed but acted upon ; churches are therefore now formed on this very principle, as the leading basis of their constitution. No formal adherence to any system of religious principles is required as a bond of church-fellowship, and all employment of creeds and confessions, as tests of orthodoxy, for ascertaining the faith of church-members, is openly decried as an imposition, and an unwarrantable restraint upon the liberties of mankind. But can any thing be more inconsistent, either with the duty which we owe to God, or with the very nature of a church state, than conduct and language of this kind. Is not God as really the Lord of our understanding, as he is of our external deportment ? Are we not, therefore, as much bound to believe him in what he says, as to obey him in what he enjoins ? His truth is as sacred as his law, and it is no less daring in men to dispise the former, than it is to disobey the latter. If some of the churches of the Lesser Asia are charged with blame for bearing with those who were guilty of immoral practices, others are as severely reprov'd for keeping those in their communion, who were chargeable with corrupt doctrines. By her very constitution the church is both a witnessing and worshipping society, but neither of those characters can she support without some considerable unanimity among her members about matters of truth

and duty. It must be evident at first view, that without this it would be impossible for her to support her witnessing character. It is necessary in the very nature of things, that witnesses should be of one mind about what is truth, before they can bear a harmonious and joint testimony for it. Without unanimity, therefore, the church could never, as a body, answer that character given of her in 1 Tim. iii. 15., as "the pillar and ground of truth;" and without it, it is equally impossible that her numbers should answer to that description given of them in Rev xiv. 1. as standing with the Lamb upon Mount Sion, having his Father's name written in their foreheads. Unanimity is as necessary to her worshipping, as to her witnessing character. Two, says the prophet, cannot walk together except they be agreed. What is worship but a reverential adoring acknowledgment of God, in the whole extent of his character, as described to us in the word of divine revelation. Now, there is not one article of divine truth but enters into this description of his character. The consequence is, that so far as persons hold different sentiments concerning the truth, they entertain different apprehensions concerning the character of that God whom they profess to adore; and this is utterly eversive of the very nature of their worship, considered as social. It is impossible that that can be viewed as social worship, in which one member of society worships a God of one character, and another member worships a God of a different character. In order that worship may be truly social, all the worshippers must of necessity, have one Lord, one faith, one baptism. Men may both think and speak as they will about diversity of sentiment in matters of religion, but if we can credit an inspired Apostle, it is in reality a most pernicious evil. How is it brethren, says he, that when ye come together, every one of you hath a psalm, hath a tongue, hath a revelation, hath an interpretation. So far as this prevails, it is utterly destructive of the very nature of a church.

ALLAN.

When the healing spirit is poured from on high each church member will be saying, "Here are two, [any two or every two] "opposite doctrines; they cannot both be of God; for there is no "inconsistency in him. I now see it to be a matter of infinite importance for me to have a certain knowledge of the truth which "is of God. Nor will I rest till through the Lord's blessing on "the use of the means, namely, searching the scriptures, communion with fellow church members, meditation, and ardent "prayer for the illumination of the spirit, I attain a solid knowledge and full satisfaction as to this matter. And when I have "thus bought the truth, that is, when the Lord has freely given "me the understanding of it, I will make a consistent adherence to "it in profession and practice; the study and the business of my "life." When such a disposition becomes general among church members, one might venture to say, that the time of the church's healing is not far off; it would be a token, of the set time to favour Zion being come.

DR. ANDERSON.



Doctor Ely in his review, thus takes notice of a saying of the Rev. Noah Worcester—"The essence of gospel obedience, consists in a persons acting with uprightness of heart, according to the dictates of his own understanding;" and that "Error in sentiment may render it duty for a person to practise differently from what would be his duty if his judgment were rightly informed," Of course he concludes, that two persons directly opposed to each other on the subject of Baptism, or any other subject, may be equally conformed to the will of Christ, that if conformed thus to the will of Christ they are true christians and that they ought to recieve each other as such at the communion table. This would make wild work indeed; and leads to the infidel opinion, that it is immaterial what a man thinks, if his feelings and external conduct are right.

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The communion of Saints will be less marred by persons belonging to different church fellowship, when they are not agreed in their views about the doctrine and order of the church of Christ, than to be thrown together into one society holding different sentiments—unless they are lukewarm about truth and duty. This principle is verified in common life, for people of opposite tempers and manners will live in more peace in distinct families than in one. And it shows that when persons hold principles, or follow practices different from those professed by their society they ought to leave that communion, and not disturb its peace.

BEVERIDGE.

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We need Sir, to exonerate ourselves at the hands of our forefathers, who are gone, at the hands of our children; that are living, and at the hands of our posterity, that are to come. O Sir, it is a question which we should familiarize ourselves with—are we faithful to our fathers which were before us, are we faithful to those that are cotemporary with us, and are we faithful to those that are following us, when we ourselves are rotten in the dust—What are we doing to exonerate ourselves at the hand of our forefathers, who travelled night and day to get a covenanted work of reformation brought to the pattern of God's word, and committed it to us, having left it whole and sound at our doors—Alas! how is his work marred and defaced among our hands—How has the generation betrayed the trust our fathers committed to us—what are we doing to exonerate ourselves at the hand of the present generation—Are we contending for the faith, and for the cause of Christ, against those that are betraying it—And what are we doing to exonerate ourselves at the hands of our posterity—Are we transmitting reformation work whole and sound to them—or rather, are we not transmitting to them poison instead of wholesome food—trash instead of truth—lumber and dross, instead of silver and gold—and counterfeit instead of good coin.

R. ERSKINE.

I am far from any intended reflection on that grave and necessary duty of appearing in the defence of truth, and men stating themselves in opposition to those who are its adversaries ; a quarrel wherein they should know neither friend nor brother : for this is to stand in the breach when it is assaulted, to contend for the faith, O blessed contention.

THE REV. R. FLEMING.

#### ANECDOTE OF MR. JOHN NEWTON.

Two or three years before the death of this eminent man, when his sight was so dim, that he was no longer able to read, an aged friend called on him to breakfast. Family worship succeeding, the portion of Scripture read had in it the following words, "By the grace of God I am what I am,"—It was his custom, to make a short familiar exposition on the passage read. After the reading, he paused for some moments and then uttered the following affecting words—I am not what I ought to be. Ah, how imperfect and deficient—I am not what I wish to be, I abhor what is evil, and I would cleave to what is good—I am not what I hope to be—soon, soon I shall put off mortality, and with mortality all sin and imperfection—yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was, a slave to sin and Satan ; and I can heartily join with the apostle, and acknowledge ; by the grace of God, I am what I am, Let us pray.

Heresy is compared to leaven, the erroneous doctrines of the Scribes and Pharisees are called so, and a little leaven leaveneth the whole lump—Heresies and heretics are to be nipped in the bud otherwise they will increase to more ungodliness. Great things have rose from small beginning : those things should be taken in time : for errors seemingly small at first have grown larger, have spread themselves, and have been very fatal to the church of Christ. There is no error or heresy that should be connived at under a notion of its being a small or a harmless one, for little foxes are to be taken.

DR. GILL.

## POETRY.

The following is a translation from an ancient Spanish Poem, which, says the Edinburgh Review, is surpassed by nothing which we are acquainted with, in the Spanish language, except the odes of Luis de Leon.

O ! let the soul its slumber break,  
 Arouse its senses and awake,  
 To see how soon  
 Life, with its glories, glides away,  
 And the stern footsteps of decay  
 Comes stealing on :

How pleasure, like the passing wind,  
Blows by, and leaves us nought behind,  
But grief at last ;  
How still our present happiness  
Seems, to the wayward fancy, less  
Than what is past.

And while we eye the rolling tide,  
Down which our flying minutes glide  
Always so fast ;  
Let us the present hour employ,  
And deem each future dream of joy  
Already past.

Let no vain hope deceive the mind—  
No happier let us hope to find  
To-morrow than to-day.  
Our golden dreams of yore were bright,  
Like them the present shall delight—  
Like them decay.

Our lives like hasting streams must be,  
That into one engulfing sea  
Are doomed to fall—  
The Sea of Death, whose waves roll on,  
O'er king and kingdom, crown and throne,  
And swallow all.

Alike the river's lordly tide,  
Alike the humble riv'lets glide  
To that sad wave :  
Death levels poverty and pride,  
And rich and poor sleep side by side  
Within the grave.

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Our birth is but a starting place ;  
Life is the running of the race,  
And death the goal :  
There all those glittering toys are brought  
That path alone, of all unsought,  
Is found of all.

Say, then, how poor and little worth,  
Are all those glittering toys of earth,  
That lure us here !  
Dreams of a sleep that death must break,  
Alas ! before it bids us wake,  
Ye disappear !

Long e'er the damps of death can blight,  
The cheek's pure glow of red and white  
Hath passed away :  
Youth smiled, and all was heavenly fair :  
Age came, and laid his finger there,  
And where are they ?

Where is the strength that mocked decay,  
The step that rolled so light and gay,  
The heart's blithe tone ?  
The strength is gone, the step is slow,  
And joy grows weariness and wo  
When age comes on.